

"I take the liberty to transmit to you several papers printed at this place, which by their date and contents will show you at once the origin and design of two associations of men engaged in the whale fishery, the one denominated "The Marine Union for the Suppression of Intemperance," the other, "The Tabu Association for the prohibition of Immorality," both designed for the benefit of seamen. Out of a hundred ships which cruise in this ocean, there may perhaps be half a dozen denominated by the natives *tabu ships*, because they do not admit females on board for the purpose of prostitution. These are pointed out as singular exceptions from the ordinary character both of whaling and merchant vessels, that visit the numerous isles of the Pacific. Not less than 4000 seamen are annually touching at different places in Polynesia, and probably not more than one ship out of 20 can be regarded as "*tabu*," and probably there is not one ship's crew out of 50 that

It was with feelings of deep affliction, that we record the sudden death of the Rev. THOMAS HALDWIN, D. D. Pastor of the second Baptist Church in Boston, aged 71. Dr. B. left Boston on Tuesday, the 23d ult. with the intention of attending the Commencement at Waterville, Me. and arrived in that town on Monday, the 29th, enjoying unusual health. He put up at the house of Professor Briggs, and retired to rest about nine o'clock in the evening. A few minutes past eleven he was asked how he felt. He replied, "I do not know," and groaned. A light was immediately brought into the room, but he spoke not, nor discovered any signs of life. Thus has the church lost one of its distinguished pillars.

Poetry.

LOVELY IS THE FACE OF NATURE.

BY DR. COLLYER.

Lovely is the face of nature,
Deck'd with spring's unfolding flowers,
While the sun shows every feature,
Smiling through descending showers.
Birds with songs the time beguiling,
Chant their little notes with glee—
But to see a Saviour smiling,
Is more soft, and sweet to me.

Morn her melting tints displaying,
Ere the sluggard is awake:
Evening zephyrs gently straying,
O'er the surface of the lake:
Melting hues, and whispering breezes,
All have powerful charms for me;
But no earthly beauty pleases,
When, my Lord, compared to thee.

Soft and sweet are showers descending,
On the parch'd, expecting ground;
Fragrance to the meadows lending,
As their drops distil around:
These, with every earthy blessing,
Loudly for thanksgiving call,
But one smile of thine possessing,
Jesus far exceeds them all.

Sweet is sleep to tired nature,
Sweet to labour is repose:
Sweet is life to every creature,
Sweet the balm that hope bestows:
But though Spring and Evening breezes,
Sleep, and Hope, and Life, to me
All are pleasant—nothing pleases,
Jesus, like a smile from thee.

DELAYS.

BY ROBERT SOUTHWELL.

Shun delays, they breed remorse;
Take thy time, while time is lent thee;
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
God is best when soonest wrought;
Ling'ring labours come to naught.
Hoist up sail while gale doth last,
Tide and wind stay no man's pleasure;
Seek not time when time is past,
Sober speed is wisdom's leisure.
After-wits are dearly bought,
Let thy fore-wit guide thy thought.
Time wears all his locks before,
Take thou hold upon his forehead;
When he flies he turns no more,
And behind his scalp is naked.
Works adourn'd have many stays;
Long demurs breed new delays.
Seek thy cure while sore is green,
Lest a wound ask deeper lancing;
After cures are seldom seen,
Often sought, scarce ever chancing.
Time and place give best advice;
Out of season, out of price.

Miscellany.

From the Christian Mirror.
PRAYING FOR MINISTERS.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known in the mystery of the Gospel." Eph. vi. 18, 19.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified." 2 Thes. iii. 1.

The apostle in these verses exhorts Christians to pray for him; and in another place, exhorts them by the love of Christ, to strive together with him in prayer to God for him.

Now if an Apostle considered it important that Christians should "strive (or wrestle) together with him in prayer to God; praying always, with all prayer and supplication, watching thereunto with all perseverance, that utterance might be given him, that he might open his mouth boldly; that the word of the Lord might have free course and be glorified;" or, in other words, that God would bless the preaching of the Gospel; we may well consider it highly important, at the present day, that all Christians strive together with their minister in prayer to God for his blessing upon the word preached; as preaching appears to be the grand means of the conversion of sinners. Did all Christians thus strive together with their minister, and plead with God to bless his labours, and give him grace and wisdom—did they thus hold up his hands, and encourage his heart; what happy consequences would be the result! Christians would grow in grace; sinners would be converted; Zion would be built up; and the God of love and peace would dwell with her;—and all those little disputes, prejudices, contentions, and divisions, that so mar the glory of our churches at the present day, would be unknown.

How beautifully applicable then would the words of the poet be,

How pleasant 'tis to see kindred and friends agree!
Each in their proper station move:
And each fulfil their part, with sympathizing heart,
In all the cares of life and love."

But O, it is too true, that the reverse of this is to be found in many of our churches. It is too true, that some professors, instead of striving with their minister in prayer to God for a blessing, do, by their lives and conversation, strive against him and hinder a blessing. But sometimes prospects are more encouraging. Professors appear to be taking hold, and to be striving together with their ministers for a blessing upon his labours; his countenance brightens, his word falls with power, sinners begin to tremble, and saints to rejoice. But now Satan begins to bestir himself; and by and by one of those who were thus holding up the hands of their minister quits his aid, and begins to talk of *modos and forms*; and soon loses his spirit of prayer. Another lets go his hold, and begins to question some

opinions advanced by his minister; but never goes to him to solve his doubts, and of course his help is soon withdrawn. A third lets go his hold, (if ever he had any,) and begins to find fault with his manner of delivery. A fourth imagines that his minister is personal, and so he is offended. A fifth has turned quickly out of the way, and, forgetting his own faults, begins to find fault with his brethren. These several characters inject the poison into the minds of others, and soon many are offended; and these pleasing prospects vanish; and their minister is left to mourn in secret over the coldness of his people, and to see all his fond hopes of present usefulness blasted.

Christian brethren, these things ought not so to be. Will you suffer yourselves to be turned aside for every trifling? Are the souls of your friends of no more worth, that you leave striving for them, and turn aside after things of comparative insignificance? Are the blessings of heaven not worth seeking? Why will you allow yourselves thus to grieve the heart of him, whom you should strive to encourage? Why grieve the Spirit of God?

Let us then, once more lay hold and strive together with our minister in praying to God for a blessing, and watch thereunto with all perseverance, (for nothing can be accomplished without perseverance,) and let nothing turn us aside. And, O, that it might not be found, at the day of judgment, that any whose duty it was to hold up the hands of their minister, and strive together with him in prayer for a blessing, ever allowed themselves, like the Jews of old, to "speak against him by the posts of the doors," or before their friends and children, or the world; and thus to be instrumental of leading them down to destruction.

O that God would appear in his glory, and build up Zion. O that he would revive his work, that it might no longer be said of any church, "their glory is departed."

LORD CHATHAM'S TESTIMONY IN FAVOUR OF RELIGION.

(From a letter addressed to his son.)

"I come now to the part of the advice I have to offer you, which most nearly concerns your welfare, and upon which every good and honourable purpose of your life will assuredly turn, I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man. The noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of a man's virtues? If it is, the highest benefactor demands the warmest returns of gratitude, love, and praise: *Ingratum qui dixerit omnia dixit*. If a man wants this virtue, where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow creatures, whose utmost gifts are poor, compared with those he daily receives at the hand of his never-failing, Almighty Friend. Remember thy Creator in the days of thy youth, is big with the deepest wisdom. The fear of the Lord is the beginning of wisdom, and an upright heart, that is understanding. This is eternally true, whether the wits and rakes of Cambridge allow it or not. Nay, I must add of this religious wisdom, *her ways are ways of pleasantness, and all her paths are peace*, whatever your young gentlemen think of a harlot and a bottle, of tainted health, and a shattered constitution. Hold fast, therefore, by this sheet anchor of happiness, Religion; you will often want it in the times of most danger, the storms and tempests of life. Cherish true religion as precious, as you will fly, with abhorrence and contempt, superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last, the deprivation and disgrace of it. Remember, the essence of Religion is a heart void of offence towards God and man;—not subtle, speculative opinions, but an active, vital principle of faith."

THE GOSPEL OF CHRIST.

"God forbid, (said the apostle Paul,) that I should glory, save in the cross of our Lord Jesus Christ." He had reason for saying so, for Christ crucified is the substance of the Gospel. Here nature's most opposite are united; interests, otherwise the most jarring, and divine attributes the most discordant, are reconciled. Here we behold united, majesty and meanness, life and death, God and man. Here meet the interests of the Creator and the creature, the Sovereign and the subject, Heaven and earth, time and eternity. Here grace and mercy unite together, righteousness and peace embrace each other. Spotless justice, boundless wisdom, and infinite love, here shine altogether, and all at once, with united and eternal splendor. No where does justice appear so awful, mercy so amiable, or wisdom so profound, as in the blessed Gospel of the grace of God.

It is easy to conceive the righteousness of God declared in the punishment of sin; but the gospel declares his righteousness in the remission of sin; it magnifies justice in the way of pardoning sin, and mercy in the way of punishing it. Here justice receives its full demand, and yet infinite mercy smiles on man. Both the law and the sinner may glory in the cross, for both receive eternal glory and honour by it. In the Gospel, the sinner reads his fall, and his rise—his ruin and recovery—his desert and deliverance—what sin has done, and what divine grace can do. Beneath the cross, he sees the enormity of guilt, and the extent of forgiveness, the price and purchase, the cup of wrath and trembling, and of salvation. Here also he sees the works of the devil destroyed, nay, principalities and powers vanquished, heaven opened to his view; and he hears the voice of infinite love inviting him to "the inheritance incorruptible, undefiled, and that fadeth not away."

Well then may we glory in the gospel, and exclaim with emotions of the most elevated gratitude, "Thanks be unto God, for his unspeakable gift."

DIVERSITY OF FEATURES IN THE HUMAN FACE.

It is a very evident proof of the adorable wisdom of God, that although the bodies of men are so conformed to each other in their essential parts, yet there is so great a difference in their external appearance, that they may be easily and infallibly distinguished. Among so many millions of men, there are no two perfectly alike. Each has something peculiar, which distinguishes him from others, either in his face, voice,

or manner of speaking. The variety of face is the more astonishing, because the parts which compose the human face are few in number, and are disposed in every person according to the same plan. If all things had been produced by blind chance, the faces of men must as nearly resemble each other as eggs laid by the same bird; balls cast in the same mould; or drops of water out of the same bucket. But as this is not the case, we must admire the infinite wisdom of the Creator—which, in diversifying the features of the face in so admirable a manner, has evidently had the happiness of man in view. For if they resembled each other perfectly, so that they could not be distinguished from each other, it would occasion an infinity of inconveniences, mistakes, and deceptions in society. No man could ever be sure of his life, nor of the peaceful possession of his property. Thieves and cut-throats would run no risk of being discovered, if they could not be known again by the features of their face, nor the sound of their voice. Adultery, theft, and other crimes would go unpunished, because the guilty could scarcely ever be discerned. We should every moment be exposed to the malice of wicked and envious men; and we could not guard against an infinity of mistakes, frauds, and misdemeanors. And what uncertainty would there be in judicial proceedings, in sales, transfers, bargains, and commerce! What frauds and bribery in respect to witnesses! Finally, the uniformity and perfect similitude of faces would deprive human society of a great part of its charms, and considerably diminish the pleasure which men find in conversing with each other.

The variety of features constitute a part of the plan of the divine government, and is a striking proof of the tender care of God towards us. For it is manifest, that not only the general structure of the body, but also the disposition of its particular parts, have been executed with the greatest wisdom. Every where behold variety, connected with uniformity; whence result the order, proportions, and beauty of the human body. Let all who consider this subject, admire the arrangements of the Great Creator.

From the New-York Chronicle.
A LABORIOUS MINISTER.

Dr. Scott, whose name is familiar to every Christian reader, and whose praise is in all the churches, whose fame, though confined to the religious world, will survive when Alexander is forgotten, does not rest his claim to posthumous honours alone on the execution of that great work for which he is so much distinguished.

He has left bright memorials of his exemplary diligence in fulfilling the duties of his ministerial office, and of every exhibition of personal and private worth.

This zealous industry in the cause of God, and for the benefit of man, affords a strong though silent reproof to many honoured with the same designation, but lacking not a few of the traits by which Dr. Scott adorned it.

The following account we find in a late English publication.

The late Rev. Thomas Scott, author of the celebrated Commentary, for many years performed the most laborious duties. At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. Scott and an old maid-servant arose—for he could not go out without his breakfast. He then set forth to meet a congregation at St. Margaret's church, Lothbury, about three miles and a half off; here he had about two or three hundred auditors, and administered the sacrament each time. He used to observe, that if at any time, in his early walks through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert and for a very different object, changed his repinings into thanksgivings. From the city he returned home, and about ten o'clock assembled his family to prayers; immediately after which he proceeded to the Lock Chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons were composed in about half an hour, and took about the same time in delivery—yet, so far from being crude or destitute of thought, they were rather overcharged with matter, and were too argumentative for the generality of hearers. In the afternoon, he engaged in his lectureship at St. Mildred's Broad street, nearly as far as Lothbury, after taking his dinner without sitting down. His sermon was prepared by the way, for the bustle of the streets of London did not occasion any interruption to his meditations; he would generally rather prepare his sermons walking than in his study. Thus he could not go less than fourteen miles on a sabbath, and frequently performed the whole on foot, besides the three services, and at times a fourth sermon at Long Acre Chapel, or elsewhere, on his way home in the evening, and then he concluded the whole with family prayer, and that not very short. He even did all this soon after, if not the very Sunday after, he had broken a rib by falling down the cabin stairs of a Margate packet; and from an asthmatic complaint, he rarely passed a week at the time without taking an emetic. But his heart was in his work, and he was a devoted servant of Christ. His week days were also passed in ministerial duties, preaching at least four times between the Sabbath, and pursuing other laborious studies, which his Commentary would testify; and his relaxation seemed to be talking over some text when he met his family. His stated emoluments for his ministerial labours, great as they were, for some time did not amount to more than £119 15s. (\$531 69) per annum; viz.: at the Lock Chapel, £10, half of which necessarily went for rent and taxes; St. Mildred's, £30; and St. Margaret's £9 15s. per annum. From some kind friends he received other helps.

From the London Quarterly Review.
POPEERY AND PROTESTANTISM.

How triumphantly, or rather with what exultation, the Romanists reproach the Protestants for their numerous schisms, is well known. At this time there are Protestant missionaries abroad from all these communities which are agreed upon the fundamental doctrines of the Christian faith. Lutherans and Calvinists are thus employed; Presbyterians and Independents, Baptists, Moravians, Methodists, and members of the church of England. But among heathen nations (as in Popish countries) the points

of difference between them are overlooked or forgotten; and they have, in every instance, without a single exception, given each other the right hand of fellowship in cordial co-operation. Whereas, among the Roman Catholics those divisions and animosities which are kept down in Europe by the temporal authority of the church, have broken out in their missions. Jesuits, and Dominicans, and Franciscans, and Carmelites, have intrigued against, and counter-worked, and undermined each other; and in some instances have engaged their converts in actual hostilities; for the boasted unity of the Romish church bears examination no better than its other pretensions.

REMEMBRANCES FOR A DAY.

Two English ladies were passing through a valley in the neighbourhood of Chambray, (in Savoy,) a year or two back. They met a female peasant of an interesting appearance, and upon turning the conversation with her towards religion, she took out a book, in which was a paper sealed in it, given to her by a priest. It was in French, and the following is a translation of it.

"Christian! remember thou hast to-day—
—A God to glorify,—A Christ to imitate,—
—All the angels to honour,—A soul to save,—
—A body to mortify,—A virtue to improve,—
—Sins to weep for,—A paradise to gain,—
—A hell to avoid,—An eternity to meditate on,—
—Time to husband,—A neighbour to edify,—
—A world to fear,—Devils to combat,—
—Passions to subdue,—And, perhaps death to suffer,—And judgment to undergo."

VANITY OF THE WORLD.

When I look around upon a busy bustling world, eagerly pursuing vanity, and courting disappointment; neglecting nothing so much as the one thing needful; and who, in order to have their portion in this life, disregard the world to come, and only treasure up wrath against the day of wrath; it makes me think of a farmer, who should with vast labour cultivate his lands, and gather in his crop, and thresh it out, and separate the corn from the chaff, and then sweep the corn out upon the dunghill, and carefully lay, by the chaff! Such a person would be supposed mad; but how faint a shadow would this be of his madness, who labours for the meat that perishes, but neglects that which endureth unto everlasting life!

Deferred Articles.

Children's Food.—A lady of Yorkshire, says the Gazette of Health, observes, in a letter dated May 2d, that in consequence of her losing her first three children, one during teething, and two of inflammation in the bowels, she gave her fourth child a little lime water in every article of food, adding a dessert, and sometimes only a teaspoonful of lime water, to every article, whether liquid or thick. It succeeded in keeping up healthy digestion, and a regular state of the bowels; the child, instead of being feverish, flatulent, and fretful, as her preceding children had been, continued cool and cheerful, free from any symptom of indigestion, and cut its teeth without any constitutional disturbance. She has continued this practice with two more children, with the same good effects. We have known this simple addition to the food of children, prove very efficacious in incipient cases of rickets, and of irritable bowels, attended with looseness, &c.; but if the child should be disposed to costiveness, on account of its strident quality, a little magnesia should be occasionally added to it.

Education in Europe.—A French journal has furnished a table, presenting a comparison of the number of children in the several countries of Europe who are educated at public schools, with the whole population. According to this table, the pupils of the public schools in the circle of Gratz, is one in nine of the whole population—in Bohemia, one in eleven—in Moravia, and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

Wonderful Discovery.—Baron Bruth Cramer, a celebrated German, has found out a method of making the common tippler have the greatest loathing and repugnance to all sorts of spirits and strong liquors. Take one tea-spoonful of the tincture of Cassia, one tea-spoonful of the compound tincture of Gentian, a wine glass full of the infusion of Quassia, and twenty drops of elixir of Vitriol—mix, and take twice or thrice a day, and have a jug of cold water dashed over the head every morning coming out of bed, and the feet bathed in warm water every night. Continue this for six or eight weeks. Dr. Rothe, of Swinemund, has succeeded with this remedy in curing many poor creatures, men and women, who were killing themselves by continual tipping and drunkenness.

Advertisements.

REMOVAL.

PENNELL PALMER

RESPECTFULLY informs his Friends, Customers, and the Citizens generally, that he has removed to the old established Hat Store, Two doors East of Brown's Hotel, Penn Avenue, where he intends, as usual, to manufacture according to order, and keep constantly on hand, a very superior assortment of

HATS.

Likewise a variety of Hats of other manufacture, viz. New York, Philadelphia, and Baltimore, to the inspection of which, he respectfully invites the attention of all before they purchase elsewhere.

DRAB HATS.

Just finishing, an assortment of Light Drab Hats, suitable for Summer wear, inferior to none in the City.
May 7—4f.

CIRCULAR.

The Medical Department of the Columbia College in the District of Columbia.

The Columbia College in the District of Columbia, was instituted by an act of Congress of the United States, in the year 1821.

Soon after that period the Clinical Department was brought into operation, a course of instruction commenced. In the summer of 1824, the Medical Department was organized, and Professor N. W. WORTHINGTON, M.D. Professor of Materia Medica.

The success which attended the commencement of the school, has demonstrated the peculiar advantages of its location, and its utility and success.

In order to embrace all the benefits of winter school, the Lectures will commence on the first Monday in November, and continue to the last of February. During this period, Lectures will be delivered daily, and full courses will be given in the various branches of Medicine.

The Medical Professors are:

THOMAS SEWALL, M.D. Professor of Anatomy and Physiology.
JAMES M. STAUGHTON, M.D. Professor of Surgery.

THOMAS HENDERSON, M.D. Professor of the Theory and Practice of Medicine.
N. W. WORTHINGTON, M.D. Professor of Materia Medica.

EDWARD CUTBUSH, M.D. Professor of Chemistry.

FREDERICK MAY, M.D. Professor of Obstetrics.

Such arrangements have been made, will furnish the Professor of Anatomy materials for demonstration, and the with ample opportunity for the study of Practical Anatomy.

Provision has also been made for entering to the class the Clinical Practice of Surgery, in the Infirmary of Washington Asylum, free of expense. The extensive and complete apparatus of the Professor of Chemistry, will every facility for displaying the experimental parts of that science.

The Medical College, situated in central part of the city, about equidistant from the Capitol and President's House, a commodious building, and well fitted with apartments suited to the purpose of the school.

The following extracts are from the adopted by the Board of Trustees for the government of the Medical Department.

"Each Student, before he can receive a ticket of any Professor, shall pay five dollars to the Treasurer of the College, and have his name enrolled on the College books, and receive a ticket of matriculation, as evidence that he has placed himself under the government of the Trustees Medical Professors.

"The fees for attendance on the lectures shall be 15 dollars to each Professor for the course."

"All Students who shall have attended two full courses in this school, shall be entitled to attend succeeding courses free of expense."

"All Students who may wish to have the privilege of attending, gratuitously, the Lectures in the Classical Department of the College, on Natural Philosophy, Astronomy, Botany, Natural History, by presenting a recommendation from Medical Professors to the President of the College.

"No Student shall be admitted to examination for a Medical degree, till—

"1st, He shall have attended each Professor during two full courses, or one course in this College, and one in some respectable Medical Institution.

"2d, He shall have studied three years under the direction of some regular Physician.

"3d, He shall have satisfied the Medical Professors of his classical attainments, and be not a graduate in the Arts.

"4th, He shall have entered his name as a candidate for graduation, and delivered him an Inaugural Dissertation on some medical subject, thirty days, at least, before the close of the course."

"There shall be an annual commencement for conferring Medical degrees, the time of which shall be as early as possible after the close of the examinations of the Candidates will admit.

"Before a candidate can receive the degree of M.D. he must pay \$50 to the Treasurer for examination, and \$50 to the Treasurer of the College for his diploma."

TH: HENDERSON
Dean of the Med. Department
Washington City, August, 1825.

* * * Good board can be obtained at 3 to 5 dollars a week.

Scott's Family Bible.

W. W. WOODWARD, has the pleasure to inform his patrons that the second volume of his beautiful edition of Scott's Bible, which will contain about 1100 pages, is now completed in a few days, and is ready for delivery in a very short time. Gentlemen who subscribe, will please to inform the publisher, at Philadelphia, the number of copies they wish, and the kind of binding—Pious, volume, \$6 in sheep, \$7 in calf, and \$8 in leather. The elegant manner in which it is executed, gives universal satisfaction, and may be considered the cheapest work of the same magnitude, ever undertaken in the country.

W. W. W. has also nearly completed VILLAGE SERMONS, by the Rev. G. Burdett, 4 vols. in 3; with the Prayers arranged immediately under the Sermons to which they relate.

RIPPON'S SELECTION OF HYMN, handsomely stereotyped. To which is added an Appendix, by the Rev. Doctor W. Strickland.

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Communications for publication in the Letters on business, should be addressed to

JOHN S. MEEHAN,
PUBLISHER.

Advertisements, by the square, 5 cents per line, exceeding insertion, 25 cents.

Communication.

For the Columbian Star.

GREGORY NAZIANZEN.

Gregory was born A. D. 324, at Nazianzum, an obscure village belonging to Cappadocia, a town of the second Cappadocia, in a barren and unhealthy situation. His parents were persons of rank, and his name was also Gregory.

His father was also Gregory, a bishop of Nazianzum, in whose family he acted with great prudence. Nor was our author's education; descended of a pious family, he was himself, for piety, so much of a heretic, that this son was said to have devoted her prayers to the pure effect of her prayers to devote him to God, after the name of Hannah: and upon his birth, he performed her vow.

Gregory was a most pious and virtuous man, and was distinguished by his parts; by which, and the assistance of his contemporaries, he had formed him of a most temper, so that his studies were distinguished by the little sports of youth. After some time, he travelled abroad for his further education. He first went to Constantinople, where he studied the learning of the ancients, and where Eusebius was then bishop, and had among other pupils, Eusebius, afterwards the Archbishop of that place. He applied himself to rhetoric, minding the elegance and affectation, which were then disgraced that profession. He removed to Alexandria, whose scholars, next those of Athens, were held in the highest esteem. On his removal to Alexandria to Athens, being a storm near Cyprus, he is said to have miraculously preserved. He was safe at Athens, he was joyful in his great abilities rendering him the admiration both of the scholars and the people. Here he commenced a school, and the great companion of his life too he became acquainted with the emperor and apostate Julian, who he remarkably foretold, and who Julian had given no ground.

After the departure of his friends, he prevailed upon by the emperor to undertake the professor's place, and he occupied that station, with great applause; but, many years of age, and much sickness, induced him to return home, where his parents now thought it time to mention, that he had made during his residence at Athens, to consecrate himself by baptism. After he was ordained a presbyter by the bishop, he soon had occasion to avail himself of his assistance. Gregory, among several of the eastern bishops, received a creed composed by a certain Constantine, in the year 380, which article was expressed thus: "in the Scriptures." In consequence of this, Gregory, in denying the people, Nazianzen, therefore, endeavored to make up the balance, which he found him as ready to give public satisfaction to the people, as he dealt with the other party.